Lutheran Herald

September 10, 1957

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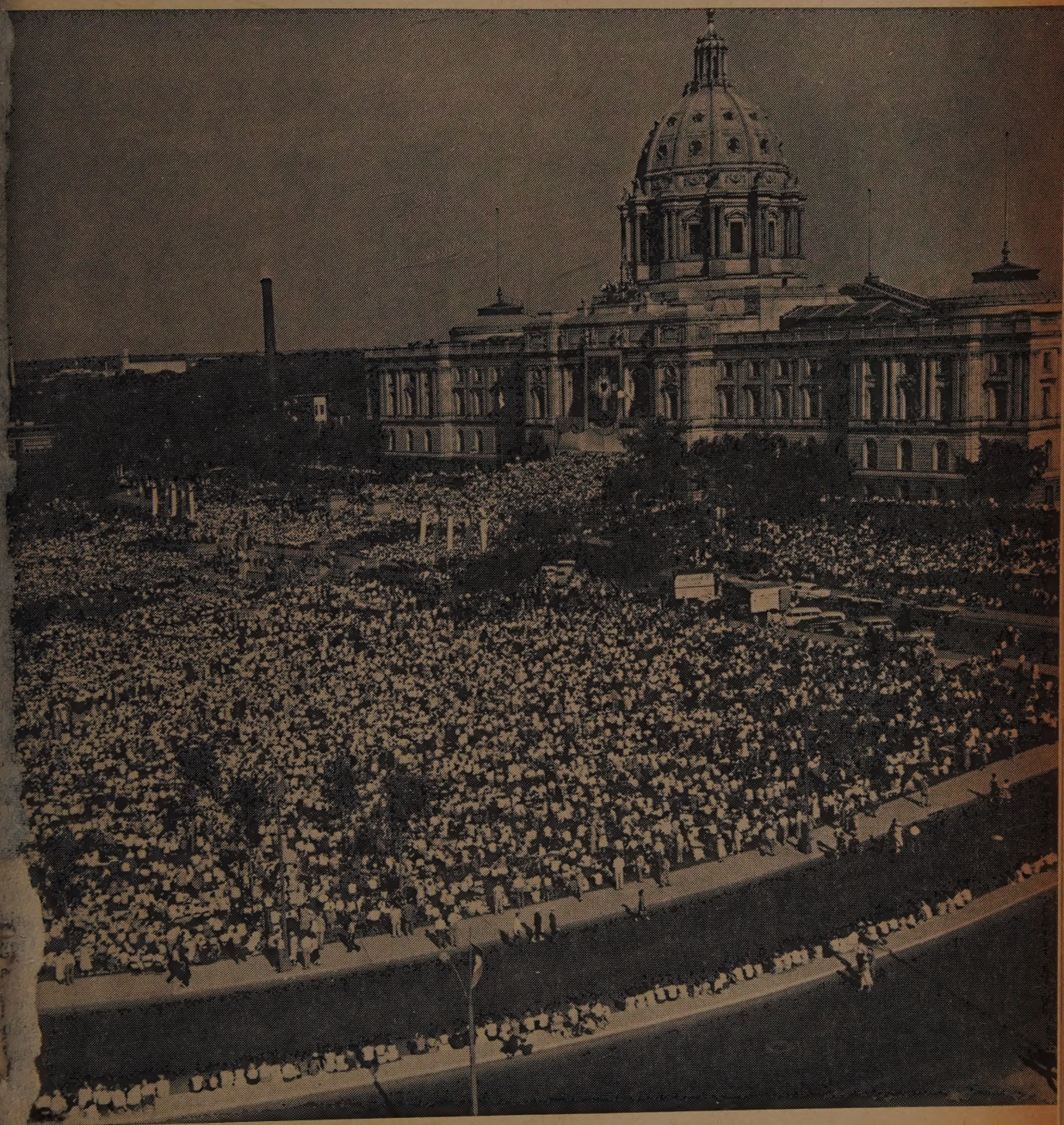
PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

100,000 Lutherans



10,000 cars and 530 busses brought 100,000 Lutherans to the

Concluding Festival Service

Over 100,000 Lutherans of the world assembled on the Minnesota state capitol approach in St. Paul, August 25, for the concluding festival service of the Lutheran World Federation Assembly. A huge banner bearing the red, black, and white Martin Luther seal on a background of blue and yellow was suspended over the front of the capitol and formed the backdrop for the service.

The Assembly's 600 delegates, official visitors, and special guests, attired in full ecclesiastical garb, marched in solemn procession behind the flags of their countries. A 2,000 voice choir sang, and the Luther College band played from the capitol steps.

The program itself consisted of a dialogue between "the voice of the critical world" and five "witnesses" for the Church. The "voice," which boomed out over a battery of a dozen loudspeakers, challenged the Church in five areas: freedom, unity, reform, service and hope. Five church leaders speaking English—with accents of Hungarian, French, Swedish, American, and German—replied to the critic. Their dialogue went something like this:

Voice: There is no such thing as freedom. The Church with its do's and don'ts; with its prescriptions and its dogmas, demanding of you and me a total conformity in all phases of our lives; this in itself is a basic contradiction. . . .

Bishop Lajos Ordass of Hungary: When we speak of Christian freedom, we do not talk about a freedom which is independent of everything and everybody. . . . We think . . . of the recognition and acceptance of the authority of one supreme and undefeatable will. We accept the right of our Creator and Preserver to lead us into paths which are His. . . . Only by His supreme guidance can we be liberated from those powers which would like to retain us in slavery. . . .

Voice: "Christ Unites," you say. And the Church is representative of that proclamation. Do I hear an answer when I ask, "How many denominations, branches, segments and splinters of all kinds are there in the entire Church of Christendom?"

The Rev. Andre Appel of France: God wants all m to be united to Him. Unity does not mean uniform Why is the unity of the Church not more evident? The powers of evil constantly attack Christ and Ch tians and therefore sin attacks the Church. Christ come to remind us that all the barriers are down. T real message of the Church is to proclaim that there is end to obvious disunity. . . .

Voice: How can there possibly be thought of refo when the Church—every denomination throughout world—has been preaching to us persistently that has the final answer, not only for itself, but for all m and all time?

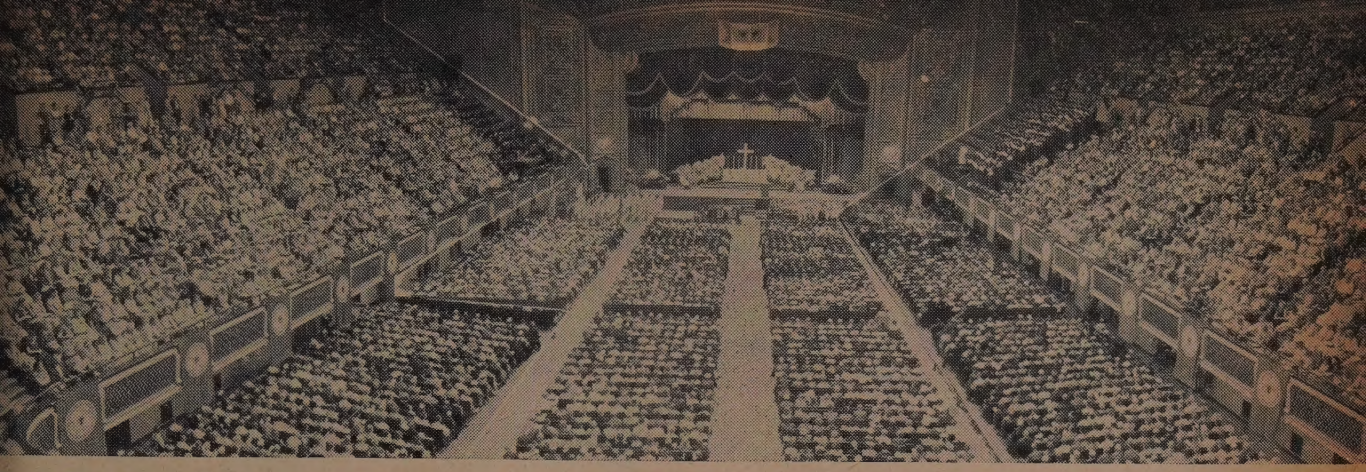
Dr. Oscar Rundblom of Sweden: If there had be no reformation, you would hardly have had the char to make your comments as loudly as you have do today. . . . We Christians have failed in many respec . . . All true Christian reform means an effort to for oneself according to the Gospel to conform one's l to the life of Christ. In a changing world the Chur has to transform its proclamation of the Gospel so th every generation recognizes itself as the people to who the Lord is talking and for whom He died and rose.

Voice: I say to you, be honest about this business service. What gives you church people the right appropriate to yourselves a monopoly on altruism?

Dr. Dorothy Haas, Columbus, Ohio: Do our liv reflect the teachings of the Holy Scripture? Voice the world, you have pricked us—we do need to quickened by the Holy Spirit to recapture in our liv the way to serve. . . .

Voice: In what other period of history has the ave age man and woman been so plagued with anxieti and problems verging upon the unendurable? Ho can the Church justify a fantastic hope? . . .

Bishop Hanns Lilje of Germany: It may involve long time of waiting, but God in the end will co quer. Our faith in such a final victory is a fulfillme of the Easter faith of a Christian. . . .



The auditorium was filled to capacity (12,000 people) at each of the evening events during the 11-day meeting, and night after night people packed Wesley Methodist Church, Central Church, Vocational High School, and the Lutheran Brotherhood Insurance building, where they listened to the programs over direct lines.

Assembly Kaleidoscope

O. G. Malmin

Well—it's over. The Third Assembly of the Lutheran World Federation, I mean. And it leaves us here in the Twin City area more than a little dazed. I am reminded of boyhood days, watching the train come in. At first there was a distant plume of smoke; then, if you watched closely, you could see the little three-car train round a curve several miles to the east. The smoke kept getting blacker; then another view of the train, now only a mile away. Then the majesty of the arrival, with loud clanging of the bell, hissing of steam, and screaming of brakes. Three minutes of excitement, and then the whole thing repeated in reverse. And it left us boys gazing down the track somewhat wistfully before we walked back up the main street of our peaceful little Iowa town. We had had fleeting contact with the entrancing world outside.

It is more than two years since we learned that the Assembly was to be held here. It didn't mean so very much, at least not to us stay-at-homes who had not been in Lund or Hannover. As time went on, tension increased, excitement heightened. During the past few months the Assembly has been the all-absorbing topic.

*

Then it was upon us. We found ourselves rubbing shoulders with the greats of the world. Peculiar (to us) garb became commonplace; we learned to distinguish a bishop from more ordinary mortals by his gleaming cross or his violet rabat. We talked with people whose use of the English language betrayed the fact that it was not their native tongue. And those of us who made pretension to being bi-lingual tried out our rusty and Americanized Norwegian, or German, or Finnish, or whatever language we thought we knew.

We went to meetings. How we did go to meetings! Luncheons, and dinners, and coffees, and services, and concerts, and plenary sessions, and visitors' sessions, and discussion groups, and briefing sessions, and news conferences (those of us who wore the press badge—open sesame to most anything). We soaked up more ideas and impressions and knowledge than mere man can hope to assimilate in three times the length of time. And we loved it all.

*

Now it is over. Oh, to be sure, some of our guests will linger on, and we hope to see more of them. But the Assembly is history. The Auditorium is no longer the center of world Lutheranism. And the daily papers will be featuring other gatherings and events. Yes, the "Minneapolis Assembly" is history, taking its place beside "Lund" of ten years ago and "Hannover" of five years ago.

We will want to do some editorializing about the Minneapolis Assembly. Its "Message" is a tremendous document and we want to comment on it. There will

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Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA ROREM

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also be other things to tell about before we, journalistically speaking, have the Assembly completely "wrapped up." That can come next week. This issue—which is already being held up to get as much information in as possible—is, as the title over these pages indicates, something of a "kaleidoscope," which, my dictionary tells me, is a "rotating tube in which bits of glass are shown by reflection in continually changing symmetrical forms." I hope you will find some of these "bits of glass" worth looking at throughout this issue.

*

Let's look at the weather, for example, and let's talk about it. It has been perfect—and I mean perfect. Only one rainstorm, welcome and timely; and it was over before the opening of the day's sessions. Humidity, comfortably low; temperature, ideally mild.

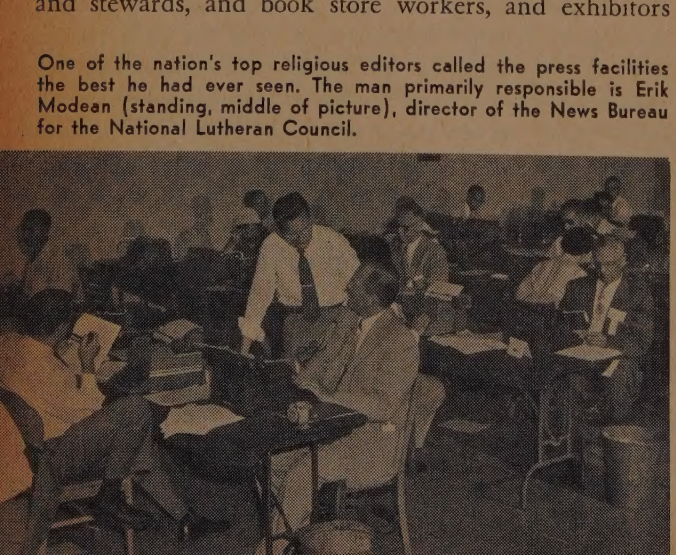
I remember a luncheon meeting of one of the preparatory committees several months ago. Talk turned to the possibility of hot, humid weather, with much rain. Up rose the Rev. Dr. Paul Luther Wetzler, chairman of the Committee on Arrangements, and assured us that he was making arrangements for perfect weather—no rain. Opined one of those present, "If you do that, we will change your name from *Wetz*ler to *Dry*zler." Accordingly, the genial pastor of Salem Lutheran Church, Minneapolis, is now and henceforth "The Rev. Dr. Dryzler."

*

Let's rotate our kaleidoscope and look at people—not the great names of the Assembly at the moment, but those who made the wheels go 'round. I have been told that more than two thousand Upper Midwesterners were involved in the preparation and execution of details. I am quite ready to believe it. And what a job they did! If there was any sand in any of the gear boxes, the resultant grinding was quite inaudible. The good old Army words "snafu" and "fubar" were not in anyone's vocabulary. I know of no "situation normal, all fouled up," nor did I see anything which was "fouled up beyond all recognition."

I don't know how many committee people, and ushers, and stewards, and book store workers, and exhibitors

One of the nation's top religious editors called the press facilities the best he had ever seen. The man primarily responsible is Erik Modean (standing, middle of picture), director of the News Bureau for the National Lutheran Council.



Luther College Band

are at this moment soaking their feet in hot wat wondering if they will *ever* again be able to get the shoes on. I want to assure them that tens of thousan of people were made comfortable by their suffering Dr. Wetzler (alias Dryzler), as commanding gener can be very proud of his "storm troops." And the re of us should be humbly grateful.

*

Speaking of indefatigable workers, let's turn o kaleidoscope to get a look at the official band of th Assembly—the Luther College Concert Band of Decora Iowa, and its always co-operative director, West Noble. (Did I hear some reader say, "The fellow wh is writing this must be a Luther graduate"? He is, an proud of it.) Early and late, here, there, and wherev they were asked to play, those young folks of the ban were present. They played ably and beautifully. I wis I knew how many times in ten days they uncased the instruments and set up their music stands. Perha some informed person will write and tell us.

*

And while we are speaking of music, let's give th kaleidoscope a fast whirl and remind ourselves of th vast treasury of music which was unlocked for Assem bly attendants. The Lutheran College Alumni Choru the Twin City Massed Choir, the Liturgical Choir, th Speaking Choir, the soloists, the organists, the liturgis —all of them. I hesitate to name names, because som one is going to be forgotten, but here are a few: Ol Christiansen, Johan Thorson, Gerhard Cartford, Edi Byquist Norberg, Ailene Cole; complete the list you self. The reputation of the Lutherans as a "singin Church" was bountifully upheld.

*

Nor must we neglect to take a look at the Press—th ubiquitous reporters and press photographers who wer

erywhere, saw everything—and wrote it up in so any words that together, they would make a good-ed library. Actually, I have no idea how many of the ular papers of America were represented. I wonder w many religious gatherings in our land have had ch coverage.

And what space they gave us! As far as the Minne-olis papers are concerned, it would, I think, have ken a major world catastrophe to push the Lutherans t of the most favored spots.

We shall say nothing about the religious press, other an that if the press building had disintegrated during morning briefing session or an afternoon press con-rence, three-fourths of the Protestant papers in the untry would have had to suspend publication until ey could have gotten themselves new editors.

paying dearly for what its misguided leaders tried to do.

She has a delicious sense of humor—evidently a characteristic of the German people. Her chance American companion tried out on her one of the few expressions he knows. At the conclusion of a particularly long and wearisome affair, he remarked in what he hoped was good German, "Es war eine Geduldsprobe" (it was a trial of patience). From then on, whenever she saw her new acquaintance, she would inquire solicitously whether the most recent session was a "Gelduldsprobe."

*

And the last turn of the kaleidoscope reveals a little scene never to be forgotten. It is the evening of the opening service. The solemn procession is wending its way from Central Church to the Auditorium. At its very close come the cross bearer and two candle bearers.

Coolie-type hats covered clerical heads to protect them from the hot sun during the concluding festival service of the Assembly.

And now a final whirl of the kaleidoscope, this time see two persons—the kind who will live in memory ways.

The first is a woman—one of the leading welfare lks of Germany. She is tall, stately, poised—a woman ssibly in her sixties. There is a calmness about her, tokening a person who is at peace with herself be-use she is at peace with God and is busy about His rvice.

She talks readily enough about her work. She answers estions about her family and herself. Yes, she was arried; her husband was killed in World War I, and e has never remarried. She has one child, a lovely ughter. *Her* husband was killed in World War II. we are brought face to face with one whose Chris-n maturity is owed in part to having being distilled pain, and we realize that hers is a people which is

Then, between the two liturgists, the preacher of the evening. His face is serious, solemn, possibly even a shade forbidding.

A little boy breaks away from his mother and runs up to the Bishop and lightly touches the edge of his robe. The Bishop looks down, sees the little lad. A smile breaks out on his face, and he places his hand lightly upon the little boy's head in benediction. The little boy runs back to his mother, and the Bishop resumes his march. Now, the benediction of a Bishop is worth no more than the benediction of any other mature Christian. But this is Bishop Ordass, and I hope the mother of the little fellow will tell him all about the heroic follower of Christ whose robe he touched and who blessed him. For of such—American boy and Hungarian Bishop—is the Kingdom of God.

Transcending our world, pursued as it is by fear and uncertainty, is the silent majesty of our crucified and risen Lord.

Christ Frees and Unites

Part II

Bishop Hanns Lil
President of the LW

Our theme begins with the strongest and boldest of confessions: Christ. The meaning of this confession is not that we confess Christ in addition to other statements, but rather that in this confused and distressed world, we acknowledge no other guide but Him, the Son of God and the Son of man. Transcending our world, pursued as it is by fear and uncertainty, is the silent majesty of our crucified and risen Lord. The most important act of our present confession is that we direct our eyes toward Him. Like an electric current, there ought to go out from this great international assembly a great, united stimulus of faith as we renew our pledge of allegiance to Him. We do not seek to escape from the world by retiring into the cells of piety when we assert this; rather, we seek to orient ourselves toward Christ who is the answer to all the difficulties, anxieties and fears of our generation.

Here we must make it clear whether our faith can be related to the present, whether Christ really can be the answer to our present distress. To take the most important and at the same time most simple example by way of illustration, nothing so binds all of mankind together at this moment as does fear. Since Einstein's famous letter in which he expresses profound concern about atomic weapons, the fear of the possibilities for such a war has spread over the globe like a deluge. Scholars and statesmen are agreed that here mankind must act together. Neither a workable control of atomic weapons nor their complete renunciation (which would be even better) is feasible unless there is a general willingness among the nations to cooperate. But why do we think so little of the chances for such cooperation? Is it not because we consider mankind incapable of so much common moral strength? This is a grave and dangerous state of affairs, compelling us to stop and think. If this indispensable willingness is to grow, a completely new attitude is required among human beings. We Christians must never grow tir of proclaiming that the only one from whom such total renewal of man can proceed is Jesus Christ, wh by His resurrection, has deprived death of its pow and has brought a new way of life into the world.

This then is what we mean when we pledge allegian to the Lord in the very first word of our theme. W do not mean that He is merely Lord for the Chur and certainly not that He is a kind of benevolent patr of the Lutheran Church (although that is included but we mean that He is Lord for the world—the wor in which we live, the world which needs a Savior fro its anxiety and its fear of death.

Only in this way can we be a Lutheran Churc With a deep sense of gratitude do we recall that o reformer never thought of establishing a separa church. He is distinguished from the founders of ma modern sects and religions by the fact that he declin as a matter of principle the plan for founding a ne church, desiring only the return to the one true Chur of the New Testament. Related to this is the fact th his only theological and canonical standard was Glor Christi. It is illuminating to note the decisive mea ing which this formula had for Luther. Today als it is the only valid standard. If the Lutheran Chur wishes to find her way through the uncertainties faith and through the threat to the existence of prese day man, she must not ask, What is Lutheran? b rather, What is consonant with Christ?

For this fundamental reason, the Lutheran Chur *can* never appear as the champion of historic confe sionalism. To be sure, she has reason to be thankf for her history because Christendom was richly bless by the dawn of the Reformation and because the b ginning of the church was remarkably free of the cur

ambition, power and force. She is also aware and ateful for that chain which unites her with her past, e great successio fidelium, the spiritual succession of lievers and confessors; among these, she numbers the urch fathers of our Lutheran Church, Bach and ul Gerhardt, Harms and Loehe, Muhlenberg and ederblom and many more. But the essence of her ith is that she acknowledges here and now that Jesus hrist is her only Lord. The initial point at which we e united to that chain of believers is not Luther, but hrist. Hence her task is not the preservation of an storical heritage, but it is the confession here and w of the substance of this heritage: Jesus Christ Himlf. She is truly the Lutheran Church when she consses her allegiance to Jesus Christ, not when she refers ck to Martin Luther.

n this day and age, it is no simple task to proclaim r allegiance to Jesus Christ. If the Lutheran Church ncerely wishes to witness to Christ in the very pres-t, a large measure of strict spiritual clarification will demanded from her. Just as high a degree of the ner assurance of faith is required if, among all of the ticements of realization, the Church of the Reformaon wishes to neglect nothing that is really essential. nd finally she must be aware that the Christian witss can be proclaimed in the world not only by intelgence and theology, but above all by the humble edience and the sanctified; this is still the surest, ost trustworthy and hence the most effective means of itnessing to Christ in the world today.

Thus we are to understand the total theme of our lenary Assembly: it is the attempt to confess here and w, within this world perplexed by a multitude of estions and anxieties, our faith in the Lord Jesus hrist—the only one from whom we expect help.

We do this in the presence of a world whose secret pectation we know is as great as its scepticism. No hristian can speak of his Lord today without taking gnizance of the heavy burden of a century-old scepism. What we call the modern mind is indeed exemely complex and certainly is not clearly definable; t many who refer to this concept mean thereby that no longer seems possible to believe the forms of tradinal Christianity and the organized churches. This not an embarrassment peculiar to the Lutheran hurch, but she must face up to it in a special way. r a Church which for the sake of the truth of Christ d for the freedom of the human conscience once parated itself from the aged body of Christendom ust be receptive, in a special sense, to the skepticism modern man and to his doubts concerning matters belief. Provided that we understand it correctly, the Lutheran Church in her essential form is the most modern because faith can exist within her only when it is grounded upon ultimate truthfulness. Then she ought to be able most directly to meet modern man in the place where he is most sincere.

Thus in the face of all these problems which are presented by the sceptical attitude of modern man, we confess our allegiance to Christ. In so doing, we are open not only to the critical questions which are raised by science, philosophy and technology; but in addition, we are aware of everything that determines the modern attitude toward life. Even though modern man is afflicted by spiritual uncertainties brought upon him by the progress of scientific thought, talking with him is not without promise. We know from the testimony of several of the greatest natural scientists of our generation that no exclusive contradiction needs to exist between natural science and faith in God. Even the doubts with respect to the historical reliability of the New Testament reports which were raised at the turn of the century appear to us today in a different light; even such a critical-scientific exegete as Bultmann can say that the doubts concerning the historical existence of Jesus deserve no refutation. But this attitude towards life which is held by modern man does not generally take into account the controversies of scientific theologians and does not readily yield to persuasion. For what can the witness of the Christian accomplish if it meets a spiritual attitude where the great religious and philosophical statements are generally doubted? For when man has come to distrust statements of faith, it makes little difference whether he is summoned to faith in the name of some church or under the auspices of some philosophy. Only one who has understood and respected his sceptical questions will gain his attention; and naturally, he will take notice if he meets a clear, definitive and creditable expression of faith. In such a situation, it is mandatory that his scepticism be met not by a fearful, minimal apologetic, but rather by the power and clarity of faith.

The late Dr. Elert, one of the great teachers of the Lutheran Church, once said that in the early church only that which was liturgically acceptable was dogmatically acceptable. This means that no doctrinal statement has validity for the church unless it is possible for it to simultaneously fit into the framework of the hymn of praise. If she is rightly to fulfill her task, the confessing and teaching church must always be the praising and adoring church.

In this sense, and in no other, do we develop the common witness of this great Assembly: Christ frees and unites.

(To be concluded)

At Lund, Lutherans learned to march together;
at Hannover they learned to worship together;
at Minneapolis, they learned to think together.
F. C. Fry

The Assembly States the Faith

There was no castle door available on which to post the theses as there had been in Wittenberg in 1517.

Nevertheless, Lutherans on the last day of the Third Assembly in Minneapolis received on behalf of their churches the "51 Theses" as the statement of the faith of the assembled representatives.

Under the chairmanship of Dr. Franklin Clark Fry, delegates and official visitors had met for three hours every afternoon in small discussion groups to ponder the day's message on the theme of the assembly and hammer out these statements of their faith. Finally on Thursday afternoon and evening, discussion leaders and recorders came together to pool their findings. After being presented to the plenary session on Friday for further discussion by everyone, the theses were put into final form for presentation.

On Saturday morning these statements were dramatically read by Dr. Fry, the new LWF president, and unanimously "received" by the representatives. It was carefully pointed out that the theses were neither "accepted" nor "adopted" by the assembly, for that might imply a full doctrinal and confessional agreement which does not exist among all LWF churches. They were received by the assembly for study by the churches.

The theses will be printed in full in book form soon, but in order to give the readers of LUTHERAN HERALD an opportunity to catch some of the spirit of the language and message of the theses, excerpts are presented here.

In a foreword to the theses, Bishop Hanns Lilje says in part about the Assembly:

"We have tried to face the intellectual problems and the spiritual needs of men today. We have recognized in all humility that the Church, too, has been affected by growing uncertainty, by lack of faith and love.

"In the face of this world situation we desire to affirm our faith in Jesus Christ who frees us and uni us. We state our conviction that the solution of the gr problems of our day is not to be found in social, sci tific, or political programs only, but in the promi which God has given to His people in Jesus Christ.

"We present these theses to all Lutheran congre tions—to their pastors, teachers and members. . . . is our hope that they [the theses] may inspire Ch tians all over the world, and that they may lead th to a new understanding of the riches of our faith a to a deeper loyalty to our Lord."

The Freedom We Have in Christ

We praise God the Creator, the fountain all life, who made man in His own image, a who in Jesus Christ has come to set us fr . . . Every achievement of man within creaturely existence is both perverted and a biguous; for the freedom and unity bestow by the Creator is corrupted by man's fractur God-relationship.

Man is not able to restore his life in relati to God. . . . The very forms in which he stru gles toward earthly freedom and unity beco occasions for the demonic: social solidari tempts to idolatry, power tempts to tyrann mastery tempts to pride. Man in this predic ment needs the Deliverer who is more powerf than everything that is wrong; and deliveran needs to take place where wrongness reigns.

Faith begins with what God does; it is tru that God will accomplish what He promises; is man's life in the faithfulness of God.

Much is against us: the limitations of o broken humanity, the enigmas of history; t

pride of our religiousness, death-dealing choices in practical ethics. But what God has done drives into all of this with His action of forgiveness and the restoration of the new being in Christ. Whoever, in all of this can say, "Abba, Father," has indeed the gift of freedom.

e Unity of the Church in Christ

Men reconciled to God are one in Jesus Christ . . . by baptism we are made a people with a life together, a communion, a body, the body of Christ.

Thus her unity is found and founded in Jesus Christ. Neither by ideals nor by enthusiasm, neither by tolerance nor by agreements, are we made one—but by Jesus Christ.

. . . The Lutheran Churches are called back to their confession: "To the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments; nor is it necessary that human traditions, that is rites or ceremonies instituted by man, should be everywhere alike." Here the words "it is enough" witness to our freedom. . . .

For our Lutheran churches with a diverse past and different situations and commitments in the present, this "it is enough" transcends local, national, and synodical traditions and urges us to express our unity at the Lord's table where we partake of the one Body.

The words "it is enough" give the Lutheran churches a freedom also in relation to other churches. Bound by them we are led to the Scriptures and so rescued from the pressures of institutional expediency as well as from complacent acceptance of the status quo. . . . For our Lutheran churches, it is a congenial and timely task to participate in and initiate . . . ecumenical studies—on the highest theological as well as on the parish level.

he Freedom to Reform the Church

Reformation is not creation of a new church but recovery of the true church. Reformation is not a revolt against the authentic tradition but a protest against human traditions in the church which pervert the Gospel of Christ. Reformation is not itching eagerness for novelty, but a penitent and obedient subjection to the renewing Spirit.

The church is called to enter into the life of each age, to penetrate its thinking, to feel with it in its excitements and torments, and thus to administer God's healing power with precision and compassion. For her obedience to be effective, the church must boldly face the massive revolutionary facts of our time. Among these are anti-Christian ideologies, political turmoil, social rootlessness, ethical relativism, the issues raised by scientific methodology, and the world-wide resurgence of non-Christian or pseudo-Christian religiosity. . . . In this situation the church cannot be content with timid lamentations.

Free for Service in the World

He to whom much is forgiven, loves much.

There can be no genuine law and social justice without love—and true love for our fellow men leads to a concern for social, political, and economic justice.

Thus we are called to translate love and compassion into the structures of justice. In matters of civil liberties and racial integration, of concern for the uprooted and for people in areas of rapid social change, and of care for the mentally and physically disabled, our love fails if it does not materialize in recognition of human rights.

Where justice falls short in the complexities and the brokenness of our human endeavors, there especially the Christian finds his calling to follow his Lord in service and suffering. Freed by Christ and quickened by the Holy Spirit, he exercises the inventiveness of love.

Made free to serve in the world, we are also redeemed from the pressures of conformity. God's Word often questions what our environment takes for granted; the Spirit gives us the courage to stand alone. . . . Our service of love does not depend on a response nor is it motivated by strategic considerations. It is a love which does not ask for results.

Free and United in Hope

The church lives by faith in Jesus Christ. Her hope is centered in Him, the risen Lord.

The Christian hope is not a religiously strengthened cheerfulness but takes hold of the promises of God, rejoices in their fulfillment in the resurrection of Jesus Christ, and looks forward to their consummation.

Hope is a glorious "must" for a church under pressure and persecution. The hope of the church is most alive when it suffers most. The church which enjoys the good will of its surroundings is often threatened in its spiritual integrity. The dimension of hope is the dimension of the spirit.

In Christ we are free and one. The Holy Spirit quickens our imagination, arouses our courage, sobers our wishfulness, strengthens our patience. God's Spirit . . . calls us to make manifest the freedom and the unity we have in Christ.

The mushroom cloud, the symbol of modern international war, was not forgotten . . .

The Assembly and the Atom

"Fear is the worst possible advisor in political matters."

With this warning, Bishop Lilje opened the discussion at a special Public Hearing on "the great fear which haunts mankind"—the atom bomb. The hearing was arranged to solicit the opinion of visitors, as well as of delegates, on a draft resolution on international affairs.

In his plea for a stronger resolution, the Bishop said: "We don't want to behave at this Assembly as if we were unaware of the great fear which haunts mankind . . . we want to do something. One of the most important contributions Christians can make to a solution of world problems is to think about the situation thoroughly in a Christian spirit of reconciliation and fearlessness."

Several speakers, including Dr. Heinrich Gruber of Berlin and Bishop J. E. Jacobi of West Germany, pleaded for immediate discontinuation of atomic tests. Said Bishop Jacobi: "Our grandchildren will accuse us and certainly God will accuse us if we do not dare to open our mouths on the issue of atomic disarmament."

But the director of Germany's oldest Evangelical Academy at Bad Boll, Dr. Eberhard Mueller, opposed these views. He called upon his fellow Lutherans to "preserve a realistic attitude." "There is a Christian innocence which is nothing short of unrealistic. . . . Disarmament can only be a step-by-step process, and one-sided attempts to force the issue may lead to disaster because they may encourage the other side not only to refusal of disarmament, but even to reckless action. . . . Hitler of Germany was emboldened by too much talk about their peacefulness on the part of the free nations. . . . Above all, resolutions passed by church groups should never provoke false illusions among Christians that they can bring about order in this world merely by demonstrating a good Christian spirit."

The resolution finally adopted by the Assembly was a revision of a statement prepared by the Commission of the Churches on International Affairs (CCIA) of the World Council of Churches. The text follows:

The Assembly

1) **Expresses** its grave concern about the proble which continue to obstruct justice and threaten pe a concern which is shared by Christians of other C fessions and by men of good will everywhere;

2) **Welcomes** the activities of the C.C.I.A., as ported to it, noting with special emphasis the c clusion of the report wherein are cited objecti relating to Atomic Tests and Disarmament, Rec ciliation in a Divided World, Economic and Tech cal Assistance, and Human Rights and Religi Liberty;

3) **Recognizes the wide-spread concern particula about the total atomic threat and approves, with necessary inspection and control to safeguard as fu as possible the security of all nations, these interrela objectives: to stop nuclear tests; to halt production nuclear weapons; to develop measures which w progressively reduce national armaments, both c ventional and nuclear; to accelerate international operation in the development of atomic power peaceful purposes; and to establish more effect mechanisms for peaceful settlement of internatio disputes and for peaceful change.**

4) **Commends** to member churches and individ Christians for study and appropriate action the cently adopted Statement of the C.C.I.A. Execut Committee on **Atomic Tests and Disarmament** whe in, after analyzing and weighing the risks involv it is claimed that, if persistent efforts fail to produ adequate agreements on the interrelated objectiv Christians are justified in urging governments c ducting tests to forego them for a trial period in t hope that others will do the same, a new confide be born, and foundations laid for reliable agreeme

5) **Reminds** member churches and individ Christians of their distinctive responsibility, by vir of their faith which they hold, to seek peace, just and freedom for all men everywhere; and

6) **Reaffirms** its decision to co-operate with t C.C.I.A. in such manner as may be determined the officers and Executive Committee of the Luther World Federation.

And They Talked About the Lord

This charming youth visitor is Benita Johanson, a teacher of handicraft in Finland.

NOW it was in the city of Minneapolis in the state which was known as Minnesota that the people came from many lands and talked in many tongues about the wonders of the Lord.

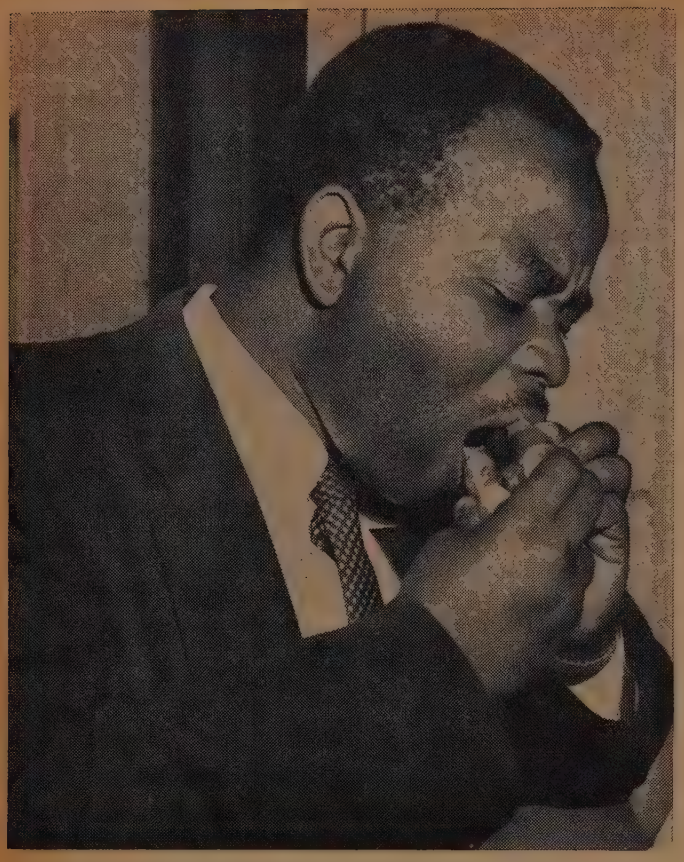
And they assembled together in a large building which the people of those days called the auditorium and they sat at long tables which were covered with green cloth. Men of dark skin and men of white sat they side by side and smiled one unto the other.

They were met in the name of the Lutheran World Assembly and they were quiet as they listened to those amongst them who did rise to speak before a curtain which was light blue and in its center was the sign of the cross in red and in gold.

And the words of the speakers were written on white paper so the others could consider them with great care. And the words were carried through the air to wondrous machines at the green tables and each man could hear the words in a tongue which he knew.

Story by
Ed Magnuson
Reprinted from The
Minneapolis Tribune

Miss Gennet Awalom of Ethiopia will be a student at Concordia College next fall. With her is Mr. Jotham Hove, a teacher in a mission school in Southern Rhodesia.



Pastor Douglas Makhathini of Zululand cautiously approaches a hot dog at a typical American picnic given for all delegates and visitors. The picnic was given by the Twin Cities Lutheran Young Adult organization.

AND the name of each man and th
was written on a white card and t
imprinted upon a white silk banner s
his neighbor was.

And it came to pass that Austri
Australians and men of Hungary beside
of Germany beside men of France. An
agree on all things, they spoke of their
and each listened carefully one to the ot

Their chairs were of chrome and the
red or bright blue. And their garmen
some according to the dress of their t
been the custom for generations before

Above their heads were large blue fl
heart on each flag and within the hear
these flags were the symbol of the love t

AND above the flags sat thousands
people who had come to watch th
had occurred. They talked quietly amon
speaker was not of their own tongue or
on the white paper.

Some had come bringing all of their
young and some had known many yea
one another about the strangeness and t
before them.

And when the members of the assem

Bishop Dibelius (second from left) and Mrs. Wetzler enjoy one of Dr. Paul Wetzler's stories at a formal banquet given by the eight National Lutheran Council churches on Aug. 16. More than 1800 people attended the banquet.

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Two Lutheran bishops who have been political prisoners registered together. Bishop Hanns Lilje (center) was a prisoner of the Nazi regime during World War II. Bishop Lajos Ordass (right), primate of the Lutheran Church of Hungary, was restored to office last fall after having spent 20 months in a Communist prison and six years under house arrest.

hese earliest Americans—
n Wittenberg, Wisconsin.

Sister Leni Mueller from Nürnberg, Germany

The post office maintained especially for the world Lutherans was a popular meeting point. In this photo, delegates from India discuss mail from home.

of listening, their leader did call a rest period and the large hall did become noisy with their walking and their laughter and their conversing one with another.

And many among them did go forth into the halls and did partake of food and drink provided by women of the temples of the city. And the food they called cookies and the drink they called coffee.

NOW in the halls there was a great friendliness as the men of one nation talked with the men of another about things of small moment and they did pat one another on the back and they did smile.

And underneath the great hall other people did walk among stalls in which were displayed the goods a temple must have. There were among them vestments and toys for the nurseries of children and musical organs and stained glass windows and all manner of wondrous things.

And there were books of the church and works of art and charts of the world showing where the work of the Lord was being carried on. And mothers carrying babies and women of high fashion and many other people did look and did wonder.

And it was in another large room that travelers to the city did have their needs cared for and there they were helped to find places to sleep and places to see and they could receive epistles from their home land and have their questions about the strange city answered.

AND so the people who were met together did both laugh about small things and think seriously about the things of the spirit.

And their leader told them there were vehicles there to carry the women to the shops of the city.

And he did tell them that there was a great need on the earth for men to work together in accomplishing the work of the Lord and that they should love one another as He had loved them.

All this did come to pass in the city of Minneapoli on the seventeenth day of August in the year of Ou Lord nineteen hundred and fifty-seven.

Miss Minnesota of 1957 helped out in the National Lutheran Coun cil booth. She is Ardyce Gustafson, an active member of Gloria De (Augustana) Church in St. Paul.

Mr. and Mrs. Johan Panggabean of Indonesia give Dr. Schiotz lesson in the use of chopsticks at an Indonesian dinner they gav during the Assembly.

Retiring President Lilje and Dr. Fry

The LWF Has a New President . . .

"God protect my tongue from stumbling, my heart from failing, my character from being faithless."

With these words, Dr. Franklin Clark Fry accepted the gavel from Bishop Lilje and became the new president of the Lutheran World Federation for a five-year term which will end at the next Assembly in 1962.

In a formal statement following his election, Dr. Fry, who is president of the United Lutheran Church in America, said:

I pledge you the best efforts of my mind and soul as the Federation advances still further to carry out the purposes it lives for:

1) To bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation:

2) To cultivate unity of faith and confession among the Lutheran churches of the world;

3) To promote fellowship and co-operation in study;

4) To foster Lutheran participation in the World Council of Churches.

. . . and a New Executive Committee

Five American Lutherans were named to the new Executive Committee of the LWF. Re-elected to their second five-year terms were Dr. F. A. Schiotz, president, ELC; Dr. Henry F. Schuh, president, ALC; and Dr. Oscar A. Benson, president, Augustana. Mr. Harold Midtbo, an active member of the American Lutheran Church, was elected to the committee to succeed Judge James F. Henninger of Allentown, Pennsylvania. Mr. Midtbo is treasurer of the Standard Vacuum Oil Company. The fifth American member of the committee and its chairman is Dr. Franklin Fry.

The Executive Committee of 20 members, half of whom were named for the first time, was chosen from seven geographical areas. In addition to the Americans, it includes five representatives from Germany and one each from Sweden, Norway, Denmark, Finland, Hungary, France, Brazil, Ethiopia, India, and Indonesia.

The committee meets annually in the five-year period between assemblies, to make policy and budget decisions in behalf of the LWF's 61 member Churches in 32 countries.

FIRST ROW, from left: Dr. Fredrik A. Schiotz, Minneapolis, president, ELC; Bishop Hanns Lilje, Hannover, Germany, retiring LWF president; Dr. Carl E. Lund-Quist, Geneva, Switzerland, LWF executive secretary; Bishop Lajos Ordass, Budapest, Hungary, LWF first vice president, Hungarian Evangelical Church; Dr. Franklin Fry, LWF president, New York, N. Y., president, ULCA; Bishop Bo Giertz, LWF second vice president, Gothenburg, Sweden; Dr. Rudolf Weeber, LWF treasurer, Stuttgart, Germany; and Dr. Oscar A. Benson, Minneapolis, president, Augustana. SECOND ROW, from left: Dr. Etienne Jung, Strasbourg, France, president, Church of the Augsburg Confession in Alsace-Lorraine; Praeses Ernesto T. Schlieper, Rio de Janeiro, Brazil, president, Synodical Federation, Evangelical Church of Lutheran Confession in Brazil; Dr. Fridtjov Birkeli, Oslo, Norway; Bishop Friedrich Wilhelm Krummacher, Greifswald (Pomerania) Germany; Dr. Herman Wolfgang Schanze, Weimar (Thuringia), Germany; Dr. Henry F. Schuh, Columbus, Ohio, president, ALC; and Bishop Hermann Dietzfelbinger, Munich, Germany, bishop of the Lutheran Church of Bavaria. NOT SHOWN: Mr. Harold Midtboe, Scarsdale, New York, layman, ALC; Bishop Rajah B. Manikam, Tranquebar, India; Dr. H. M. Sitompul, Batak Protestant Christian Church, Indonesia; Dr. Emmanuel Abraham, Addis Ababa, Ethiopia; and Prof. Osmo Tiilila, Helsinki, Finland.

Correspondence

A Good Suggestion

► Just by way of suggestion I am passing on the idea that some individual or church group might find it interesting to supply LUTHERAN HERALD to their State Penitentiaries as there are many Lutherans found among the prisoners. Our institution receives only *The Lutheran*.

CARL E. NELSON
Haxtun, Colo.

The Lodge

► I should like to make this comment on your editorial, "Slowly, Slowly," in the August 13 issue where you comment on differences of opinion regarding Billy Graham for and against. I don't see how anyone can do otherwise than admit that Graham has done much to witness for Christ even if we don't agree with him altogether. I myself am at differences with Graham on some points of doctrine.

In the same article you include opinions for and against the lodge as if these differences can also be justified. If a person knows what the Lutheran Church teaches and compares it to the Masonic teaching, he will see that these teachings are in conflict and go in different directions. If we are firmly convinced that our Church stands on Biblical authority and the Scripture itself is 100 per cent correct, I cannot see how any opinion favoring the lodge can even be considered.

Many lodge members in our Church do not know why we take the stand we do but feel that when other denominations condone it that it cannot be too bad.

The lodge denies the atonement for sin by Christ's death on the cross, and we are not opposed to them merely to be stubborn, unco-operative, different, etc., as some may think, but because the spirit of the anti-Christ rules in their teachings.

ARNOLD JOHNSON
Estelline, S. Dak.

Utterly Disgusting

► In the Aug. 20 issue I read "Keeping Company." I turned one page over and read "Love Does Not Conquer All." The latter is utterly disgusting. What is happening to us Lutherans that can't take a stand and bring the real facts into the open for the sake of our young people?

In the "Keeping Company" article we read that priests and their Church do not like mixed marriages any more than we Lutherans do. But look out—there is a big difference between "mixed marriage" and "converts," and in the article "Love Does Not Conquer All" you take the stand with them and say, "Let's be done with the nonsense about Roman Catholic priests encouraging their young people to go with Protestants."

"It just isn't so," you say. Nothing could be further from the truth, because I have in my possession a Catholic weekly that advertises literature on how to bring in converts from other religions. That Catholics want "converts" not "the half and half marriage," and in our community they are doing right well. We have lost several from our church including a Lutheran pastor's daughter in a town near by to the Catholic church in just the last year. They are working much harder than any other Church to snare anyone who will accept their propaganda.

A large part of the program of "Catholic Rural Life" is to train their young people to bring as many outsiders as is possible and make converts.

Don't you think it's time we do something about warning our young people as it's a dangerous trap set for all of them? Pastors are reluctant about these things when they could warn from the pulpit and then when our church paper takes such an unconcerned stand, it's very disheartening.

MRS. JOHN HEBIG
Stanley, N. Dak.

On Behalf of the Farmer

► I write on behalf of the farmer who, if he is not forgotten or studiously ignored, is regarded as a sociological misfit. It seems to me we ought to be concerned about a segment of the population whose income has dropped 30-40 per cent and for whom operating costs have doubled and trebled since the late '40's.

Our ELC has its heritage in rural America as well as in rural Scandinavia. I believe we should always remember this, not in the Rousseau manner that we are good because we are close to nature, but that independence and self-reliance and the spirit of freedom are bred here.

The saddest thing I watch is the auctioneer at work, knowing that another family has decided, "This is all we can take. We'll try our hand inside the gates of the city."

To me it is amazing that the family-sized farm has been transcended in favor of elephantine land holdings, when at the same time we send agricultural emissaries to Japan and the Far East to advise in the breaking up of the gigantic estates.

In Great Britain, Scandinavia, Switzerland, and the Low Countries, the agriculture of small family holdings is of supreme importance, even as it was in ancient Israel.

Modern technology is no excuse for large holdings. Technology can be made to serve and need not be the picture of the Tiger giving man a beast of a ride.

Under the Marxist Socialism of Russia, and evidently under the socio-capitalism of our country, the farmer seems to be the "fall guy," the scapegoat, expendable.

It might just be worth our effort to invest in our future, to insure the one great source of freedom, by seeing to it that family-sized, -owned, -operated farms get full parity and complete crop-loan privilege and that anything above family-size acres be graded off so that production over $25,000 receive no support.

(The Rev.) MAYNARD E. STOKKA
Hawley, Minn.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FOURTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 8:1-17

The Gospel: John 5:1-14

Monday, September 16
HOW DO YOU WALK?

Read Galatians 5:16-24

But I say, walk by the Spirit, and do not gratify the desires of the flesh.

Walking is one of the simplest ways of getting from one place to another on earth. It is used by Paul to mean the act of living your life. Walk as a Christian, he is saying.

It may be said that people give themselves away by their walk. If they are sauntering along, taking their time, and even stopping once in a while, it may be assumed that they are merely passing time, with nothing particular in view. If in the course of walking a person stops, turns around, reverses his course, you'd think that he was confused, mixed up, or undecided. If a person walks steadily in one direction you can easily tell that he has a goal in mind and intends to get there.

Walk by the Spirit, Paul says. If you do this, you are letting God draw you on. You have a goal. And you stay above the fleshly things that would turn your walk into a shambles.

Let me walk with Thee, O Jesus. Amen.

✣ ✣ ✣

Tuesday, September 17
ONE OF THEM

Read Luke 17:11-19

Then one of them, when he saw that he was healed, turned back, praising God with a loud voice.

Just one of them, mind you! He had been sick with leprosy. He had been suffering a loathsome disease. People stayed away from him. He was an outcast. And he had nothing to look forward to except a few more years of sickness and poverty and then death. But Jesus had come along. He had told him to go and show himself to the priests. And on the way he was healed. He was so happy that he went racing back to this Jesus to give Him thanks.

But there had been nine others! Where were they? Jesus asked the same question, with sorrow.

Have you ever asked yourself whether you are this *one* leper who has been healed? This is the question we want to face right now. Have you found healing in Jesus and in sheer happiness run back to Him to give thanks? And have you kept it up? A mere thank you is not enough, you know. Not even the rest of your life as a sacrifice is enough!

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Wednesday, September 18
GREAT WORDS, GREATER TRUTH

Read Romans 8:1-8

There is therefore now no condemnation for those who are in Christ Jesus.

The first eight verses of this chapter ought to be as well known to us as the 23rd Psalm, Paul's beautiful symphony of faith, hope, and love in I Corinthians, and other well-known passages. These words speak of the great freedom that belongs to those who are in Christ Jesus.

At a burial service of a sincere Christian, the pastor made no remarks except to read the eighth chapter of Romans. It was wonderfully received by those who were there, because there is no better way to tell the wonderful story.

"There is now no condemnation!" There is only one way to come under the great charm of this announcement, and that is to leave it all to Christ who has set me free from sin.

And it is true! The grace of God takes me as I am, repentant and reliant upon Him, and sets me free. I am freed to be a candidate for eternal life. I am assured that it is mine through Him. Nothing in this world can match this!

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Thursday, September 19
SHE BROKE THE RULES

Read Luke 7:36-50

And behold, a woman of the city, who was a sinner . . . brought an alabaster flask of ointment.

And she did this even though every rule said that she should not! She came into polite company without an invitation. She, of all people! Right into Simon's house. And Simon was somebody! He was a so-called clean man, careful about who came into his house. She was an unclean woman.

But she knew she was unclean. She knew it so well that she overlooked all the rules and came right to Jesus. Her act was beautiful. Jesus permitted it. He said to her "Your faith has saved you; go in peace." That's more than Simon heard!

What do the rules say? They say you are in bad shape and that you can't do anything about it. They say that God does not want to help you. They say you may as well let it go.

But that is not what God has to say. He says, "Come!" He says, bring your sins to Me and I will wash them away.

Friday, September 20
PUTTING ON AN ACT

Read Revelation 3:1-6

"I know your works; you have the name of being alive, and you are dead."

The Church at Sardis was accused of not being alive. It was accused of putting on an act. Actually it was not alive; it was dead.

This "deadness" is one of the pitfalls of the Church and of its members. And it is something that must be guarded against because it can happen so easily.

What can be done to prevent this? For one thing, "remember." Keep going back to the truth that built the Church and the truth that made each member a believer. "Awake." That means be alive to the fact that deadness creeps in like a thief and steals away the life that is necessary to keep things vital.

The best guarantee the Church has against this trouble is wide-awake members, "people who have not soiled their garments." They are the sincere, the praying, the supporting members of the congregation. The more of these, the better and stronger the congregation. And if you are one such, God bless you!

Saturday, September 21
FAMILIARITY

Read Luke 4:23-30

And he said, "Truly, I say to you, no prophet is acceptable in his own country."

This is the answer Jesus gave to the people of Nazareth when they complained to Him that He was not showing signs among them as He had been doing other places. He did not do miracles among them because they had no faith in Him as the Son of God. He was "Joseph's son." They knew Him, they figured. And knowing Him, they limited Him. They rated Him for less than He was.

The old saying, "Familiarity breeds contempt," surely applies here. It can happen to us if we are not careful. The things of God and the Church can become so every-day, they can grow so common that they lose their luster, and after a while we get to the point that we don't expect anything to come of it.

Familiarity with Christ should breed, not contempt, but a constantly growing anticipation of new expectations. By experience we learn that those who believe in Christ know that He is able to work wonders beyond our knowing.

THE CHURCH in Today's World

These decisions made news at the LWF Assembly in Minneapolis—

Catholic Study Approved

The Lutheran World Federation will undertake a study of the "entire complex of Roman Catholicism."

The Third Assembly of the international Lutheran body heard a report from its executive secretary, Dr. Carl E. Lund-Quist, that the LWF Executive Committee has approved a request for a year of research into the question of the establishment of an institute "for the study of Roman Catholic theology."

Dr. Lund-Quist announced that the German National Committee for the LWF, representing member churches in Germany, had presented a memorandum on "the establishment of an institute for the study of the Roman Catholic Church."

"The Commission on Theology as well as the Executive Committee accept the importance of this plan," he told the delegates. "It should be emphasized that such an institute will not deal with the local situation, but on behalf of world Lutheranism will be concerned with the entire complex of Roman Catholicism.

"The Executive Committee sees the importance of this task, and is planning to call a capable theologian who is to study the possibilities of this plan and make his proposals after one year."

The memorandum which the German National Committee submitted set forth as reasons for establishment of the institute:

"The present situation of the Church of the Lutheran Reformation and the Roman Catholic Church has caused a great number of European (particularly German) church leaders and professors of theology to declare the project of establishing an institute for the study of confessions as necessary and to support the request of the German National Committee. We are convinced that the plan submitted will also find approval in other parts of the world.

"The ecumenical task of the Lutheran Church as a church of 'catholicity' lies especially in the field of discussion with the Roman Catholic Church, for historical and theological development has placed the Lutheran Church in opposition to it."

Change Constitution

A change in the Lutheran World Federation's constitution to give its affiliated churches a greater voice in the admission of new members was adopted at the fifth plenary session of the Assembly.

Instead of allowing the Executive Committee to accept new member churches by itself during the five-year interim between assemblies, the change stipulates that membership applications can be approved by the Committee only if "not more than one-third of the member churches raise fundamental objection within one year."

This means that the 61 member churches of the LWF in 32 countries will be notified each time an application for membership is endorsed by the Executive Committee, but the endorsement will be withdrawn if, within one year, one-third of the member churches should raise objections.

In the past, the Executive Committee approved membership applications in interim periods between assemblies without referring them for consideration to the member bodies.

The constitutional change was recommended by the United Evangelical Lutheran Church in Australia, a body of 50,000 members, and had the support of the LWF Executive Committee. The vote in favor of the change was overwhelming.

Unite Theology, Liturgy

The delegates to the LWF Assembly voted to merge the commissions on Theology and Liturgy into a joint eight-member Commission on Theology, with a sub-commission on Liturgy.

In an effort to clarify the aims of the Department of Theology, the dele-

HELP YUGOSLAV CHILDREN—Two American church relief officials visit schools of Belgrade, Yugoslavia, which conduct feeding programs supported by the churches through Church World Service and Lutheran World Relief. Kitchens have been set up in the schools to feed 2 million children a meal of 900 calories every day.
RNS Photo

gates approved a definition stating that ts main aim is "to seek ways of using he results of theological research to trengthen the life and work of the hurches."

"A thorough study of the Lutheran Confessions is an urgent task of the Commission," the executive committee's recommendation to the Assembly stated.

"The purpose of this study is to make fruitful the Lutheran Confessions for the spiritual and practical decisions which confront the Church today," it added.

"The Commission considers it to be extraordinarily important that an investigation be made on the significance of the teaching of the Lutheran Confessions on Justification for the proclamation of the Church and the spiritual life of her members today," the commission suggested.

"Other matters could be used in a similar, actualizing way, including the doctrine on baptism, on the Lord's Supper, on the ministry and on church polity.

Methodist Students Withdraw

The National Methodist Student Commission voted in Denver to withdraw from merger negotiations with student organizations of four other Protestant denominations.

However, the commission recommended that the Methodist Student Movement hold union discussions within the Ecumenical Advisory Commission of the United Student Christian Council. The latter group is related to the National Council of Churches.

The four national student organizations now involved in the negotiations are those of the Presbyterian Church in the U.S.A., the Disciples of Christ, the United Church of Christ, and the Evangelical United Brethren Church. The proposed new group would be called the United Campus Christian Fellowship.

The Methodist commission, in a statement explaining its withdrawal, said:

"Current merger discussions seem to us to be centered around specific organizational details in attempts to perfect mechanics for the merger the other negotiating bodies seek.

RNS Photo

ULCA YOUTH MEET—Shorts seemed to be the typical clothing for both sexes as young people of the United Lutheran Church in America met for their Luther League convention at the University of Kansas. The more than 2,200 youths from all parts of the United States elected their first girl president in the 62-year history of the organization. The new president, who will serve for two years, is Judy Ford of Cherryville, N. C., a senior at Lenoir Rhyne College in Hickory, N. C.

"We feel that we should direct our attention toward matters of aim and basis of any proposed merger in an attempt to understand and express more fully our unity in Christ and our mission as the Church on the campus.

"Stimulated by the merger discussions, we now sense the need for a reexamination of our Methodist heritage and the contributions that it can make to an ecumenical encounter. We are not prepared at this time to merge our heritage into an organizational structure without a dialogue concerning the heritage."

Christian Schools Increase

Some 37,000 pupils are currently enrolled in 137 day schools affiliated with the National Union of Christian Schools, it was reported at the group's 37th annual convention at Lake Geneva, Wis.

John A. Vander Ark of Grand Rapids, Mich., director of the union, said the schools are growing at the rate of about 2,000 students a year. During the last three years, ten new schools were developed annually, he said.

A report by the union's teacher recruitment committee said it had accelerated efforts to recruit badly needed instructors for the Christian schools. During the last year, the committee said, grants of $13,040 were made to 50 college students who are studying to become teachers.

Schools represented in the union are controlled by parents of the Calvinistic faith, mostly members of the Christan Reformed Church. They are operated by societies independently of churches.

Church Rolls Increase

Church membership in the United States reached a new high of 103,224,954 in 1956, a gain of slightly more than 3,000,000 over the previous year. This means that 62 out of every 100 Americans of all ages are members of a church or synagogue.

A century ago, only 20 out of every 100 Americans was a church member. In the last generation span of 30 years, church membership has doubled, while population has risen 40 per cent.

The statistics are from the Yearbook of American Churches for 1958 to be published by the National Council of Churches on Sept. 15.

Of the grand total with religious affiliation, 60,148,980 are Protestants, 34,563,851 Roman Catholics, 5,500,000 Jews, 2,598,055 Eastern Orthodox, 367,-

370 Old Catholics and Polish National Catholics, 63,000 Buddhists and 20,000 Moslems.

(The Roman Catholic Church considers all persons who are baptized, including infants, to be church members. Most Protestant church bodies count only those young people and adults who have attained full membership, all but a small minority of these being over 13 years of age. The two major exceptions are the Lutheran bodies and the Protestant Episcopal Church which now report all baptized persons.)

The figures are based on official reports provided by 258 religious bodies of the 268 listed in the Yearbook. The one notable body not reporting was the Church of Christ, Scientist. A regulation of this Church forbids "the numbering of people and reporting such statistics for publication."

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Dr. Benson Y. Landis, Yearbook editor, said the figures give fresh statistical evidence that the tide of interest in religion—at peak levels in this country since World War II—appears to be rising still higher.

According to the Yearbook, the major religious bodies have developed in about the same relationship to each other during the last 50 years. Thirty years ago, 27 per cent of Americans were Protestant—today the figure is 35.9 per cent. Roman Catholics were 16 per cent of the population a generation ago—today they represent 20.7 per cent.

Germans Seek Contacts

Increased promotion of contacts with United Churches in other countries was voted in Berlin, Germany, by the Council of the Evangelical Union (formerly the Old Prussian Union) Church.

As a first step in this direction, the council agreed to hold working sessions next year in West Germany and in Berlin with Bishop J. E. Leslie Newbigin of the Church of South India. The Indian body was formed in 1947 through the merger of Anglican, Methodist, Congregational, and Reformed groups.

The Union Church comprises six "United" Churches which are members of the Evangelical Church of Germany. They include the regional Land Churches of Berlin and Brandenburg, Saxony, Pomerania, Silesia, Rhineland, and Westphalia. It has more than 14,000,000 members, about 90 per cent Lutheran and 10 per cent Reformed.

These Land Churches are called "United" Churches because they include both Lutheran and Reformed parishes.

The Old Prussian Union Church was formed in 1817 by an administrative merger of the Land Churches under Prussian control. Its name was changed to Evangelical Union Church in 1953 largely to eliminate a source of conflict with the Communist government of East Germany, where many of the Church's congregations are located. The East German regime had demanded removal of the word "Prussian" from the name on the ground that, since Prussia was no longer in existence, the term was a "reactionary anachronism."

Social Security Extended

The Senate has passed a bill to extend for two years the period in which ministers, missionaries, and members of religious orders may elect social security coverage as self-employed persons. The bill previously was approved by the House.

The measure extends the deadline for election of such coverage (except for newly-ordained ministers) from April 15, 1957, to April 15, 1959.

It also provides that clergymen who erroneously thought they were covered as employees of non-profit institutions will have their coverage legalized. Such ministers will have to change over and pay their social security tax on a "self-employment" basis as do other clergymen.

A 1954 amendment to the Social Security Act permitted ministers for the first time to elect coverage as "self-employed" persons.

The approved bill, sent to President Eisenhower for signature, was sponsored by Rep. Burr P. Harrison (D.-Va.). By means of six pages of complicated amendments, it seeks to cover all instances in which clergymen have become enmeshed in the technicalities of the social security law.

Walther League Expands

Collection of an extra-budgetary fund of $225,000 next year to expand the work of the International Walther League was approved by delegates to its convention at Stillwater, Okla. The league is the youth organization of the Lutheran Church—Missouri Synod.

The fund will be a thank-offering in connection with the league's 65th anniversary. Eighty league members pledged $10,000 towards the total at a pre-convention meeting.

The money will be used in a "New Dimensions" program that seeks to double the league's present 100,000 membership in the next five years. The overall aim is to "win more members to active service to Christ."

minary President Quits

The Rev. Edmund Reim, president the theological seminary of the Evan- ical Joint Lutheran Synod of Wis- nsin and Other States, has announced t he has resigned from the synod. e gave as the reason the refusal of e synod to break off relations with e Lutheran Church—Missouri Synod. At its recent meeting in New Ulm, nn., the Wisconsin Synod rejected, a 77-61 vote, a report from its floor mmittee proposing a suspension of lowship relations with the Missouri nod. After the vote the Rev. Oscar J. aumann of St. Paul, Minn., synod esident, asked the delegates to unite the issue by carrying on a "vigor- sly protesting fellowship."

The Wisconsin Synod objects to cer- n Missouri Synod practices which it gards as "unionistic." These include onsorship of boy scout troops, mili- y chaplains, and co-operation in urch work with other Lutherans.

Pastor Reim has been president of e seminary, the only one operated by e synod, since 1954. It has a normal rollment of about 100 students for three-year course. Because of his signation from the synod, he auto- atically gives up his seminary post.

ames in the News

• Dr. Andreas Bard, 85, who now sides at Manhattan Beach, Calif., as honored recently by his former con- egation, St. Mark's Lutheran Church, ansas City, Mo., on the occasion of his th year in the Christian ministry.

• An American, the Rev. Richard ackett, has been named as the first suit priest to work in Norway in e nation's history. Until a few months o members of this Roman Catholic der were not allowed to reside in orway by an act of the constitution.

— Announcements —

ircuit Conventions

Bemidji WMF Workshop, Sept. 23, First urch, Bemidji, Minn., 10 a.m. Guest speak- Dr. A. E. Hanson.

Souris River WMF, Sept. 20, rural Bot- eau parish, the Rev. E. Duame, pastor. eaker: Miss Ruth Lovas, missionary to uth Africa.

Peace Garden WMF, Oct. 2, Valle Church, lette, N. Dak.

Windom LDR, Sept. 22, Windom Church, indom, Minn. Sessions at 5:30 and 8:00.

THEOLOGIANS DISCUSS EDUCATIONAL AIMS—Between sessions at the intersynodical meeting to discuss a long-range program of parish education held in Chicago in July, Dr. Martin J. Heinecken, left, professor of systematic theology, Lutheran Theological Seminary, Philadelphia, Pa., and Dr. George Aus, professor of systematic theology at Luther Seminary, St. Paul, continue their discussion of a theological point.

Good Books for Your Children

THE FIRST DAY

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Gary was going to Sunday school. It was his first day!—In many gay pictures and easy-to-read text we follow Gary through a new adventure—Sunday school. Boys and girls Gary's age will enjoy this introduction to an experience which is a happy and important one in a child's life. Ages 3-6. $2.00

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Selected and illus. by Sharon Banigan

This lovely book contains a large collection of the best loved graces and thank you prayers for children. Chosen from both old and new sources. The beautiful drawings give charm to the meaning and spirit of the graces and prayers. $1.25

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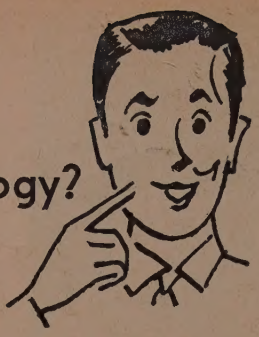

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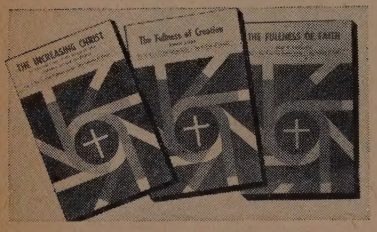

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Within the ELC

School History Prepared

A book which will trace the history of the Lutheran Normal School at Madison, Minn., in its 40 years of operation is being printed by the alumni of the school.

Announcement of the publication was made at a reunion of school graduates held during the LWF Assembly.

Alumni interested in receiving a copy of the history should write to the author, the Rev. H. O. Hendrickson, Edmonds, Wash., or one of the officers of the alumni association.

Station Wagon Presented

A new Ford country sedan station wagon was presented to Bethesda Homes, Chicago, Ill., recently. The gift was a 50th anniversary presentation by 23 friends of the home for the aged.

Churches

Duluth, Minn. First Church, the Rev. Ray Farness and the Rev. Merlin Seal, pastors, recently sent a gift of more than $300 to the two ALC congr gations in Fargo, N. Dak., whos churches were demolished in a Ju tornado.

Amery, Wis. East Immanuel Churc and Little Falls Church have forme a new parish as of September 1. Litt Falls Church was formerly a part the Deronda-Dresser parish, which h now become a two-church parish. Pa tor of the new parish is the Rev. Wa ter Baertschi. The new arrangeme makes possible every Sunday servic in two churches which formerly we served only every other week.

Irene, S. Dak.—The Irene Churc the Rev. I. J. Lovseth, pastor, will ce brate its golden anniversary on Septe ber 21-22. Former pastors who w speak at services include the Rev. J. Johnson, the Rev. E. O. Urness, t Rev. P. Nordsletten. Dr. L. A. Piers president of the South Dakota distri will preach at the festival service Sunday morning.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

233 acre farm in C. Minn. on hwy 55. Very good bldgs, 7 room house; school bus service. At least 190 acres fine laying field. Price: $120 per acre. 528-1A

80 acres, 30 under cultivation. 2 bedroom semi-modern house. Electricity, barn, chicken house, etc., in fair condition. 2 mi. from town. In C. Minn. 528-2A

200 acre farm in SE. Minn. 4½ mi. from town. Good house, barn, corn crib, granary. Lutheran church & school in same area. High producing black loam soil. 528-3A

Homes

Newly remodeled home, modern, 2 bedroom, fine kitchen, large living room, dining area, gas heat, basement, garage. In S. Minn. college town. 40 mi. to Twin Cities. 528-4B

Fairly new 2 bedroom home plus large knotty pine expansion; garage, tiled bath. Near Lake Nokomis, on busline and near to church & school. Owner leaving city. This home may be rented if desired. 528-5B

Businesses

Successful & established rural grocery st & combination produce station. In S. Mi Less than 2 mi. from ELC church. Liv accommodations in back of store. School by door. 528-

Store bldg. corner location, town of 1 on hwy No. 29 in C. Wis. 25x80 foot w warehouse 20x25 foot. For sale at sacri due to poor health. Terms if desired. 528-

WANTED TO RENT

160 acre or larger farm by young mar couple with life-time experience in farmi Prefer N. half of Minn. 528-

POSITIONS WANTED

Woman desires cleaning work 4 or 5 d a week in S. Minneapolis home. 528-

Position in an institution. Experienced matron in home for aged. 528-

June graduate, St. Olaf College, with ciology major and psychology minor des work involving children. Has had experi in Lutheran Children's Home. Prefers T Cities. 528-

Experienced man, age 47, desires work custodian in an ELC church in Minneap 528-

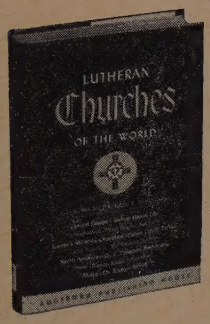
Life-time experienced farmer, 34 yrs married, 4 children desires work year ar on farm. Prefers Mont., also separate ho Good references. 528-

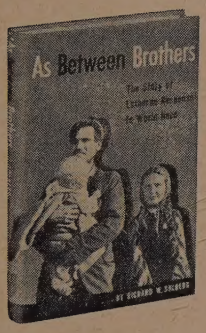
HELP WANTED

Parish worker needed in a Lutheran Ch in a Minneapolis suburb. 528-

Man for meat & fry cook. Women kitchen & counter work, woman for salad partment. Room & board available. 528-

Whether you attended the Third LWF Assembly or not, you'll want to own and read these three books authorized for publication in connection with the Minneapolis meeting.





Lutheran Churches of the World

The life and work of the Lutheran Churches in every area of the globe is reported on by leading churchmen in the various geographical areas. Interesting reading and valuable knowledge on the Lutheran faith . . . an understanding of the development, relationships, and impact of the Church throughout the world, is gained from this book.

Contributors: Ragnar Askmark, E. Theodore Bachmann, Fridtjov Birkeli, Stewart Herman, Hanns Lilje, Rajah B. Manikam, Laszlo Terray. Foreword by Carl Lund-Quist.

$3.50
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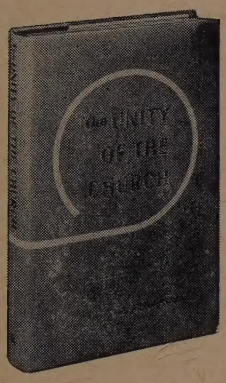

As Between Brothers

The Story of Lutheran Response to World Need
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A timely, dramatic, deeply human story of people in need, and people with a will to help. The author deftly depicts inter-Lutheran ventures which have reached out—over the past 40 years—to meet the physical and spiritual want of unnumbered people, all over the world . . . refugee resettlement; food and clothing distribution; church reconstruction; guidance in stewardship; publication of Christian literature; training of church workers. This is more than an account of a single group or organization. It is the dramatic story of spiritual forces overcoming a crisis that shook modern society . . . a significant chapter in the history of the Christian Church.

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The Unity of the Church

Interpreting Lutheranism Today

For Lutherans throughout the world today, here is a worthy report on church unity that now exists . . . where harmony is beginning to emerge . . . in what areas the scars of discordance continue prominent. Contemporary Lutheran thought in Germany, Hungary, Norway, Sweden, Denmark and the United States is gathered on Church Unity, The Confession, and The Theology of Worship.

Contributors: Karl Karner, Peter Brunner, Anders Nygren, T. A. Kantonen, Ernst Kinder, Martin J. Heinecken, Conrad Bergendoff, Regin Prenter, Carl Fr. Mahrenholz, Carl Fr. Wisloff, Bo Giertz. Foreword by Vilmos Vajta.

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